



A S E R M O N
P R E A C H E D B E -
fore His Maiestie,

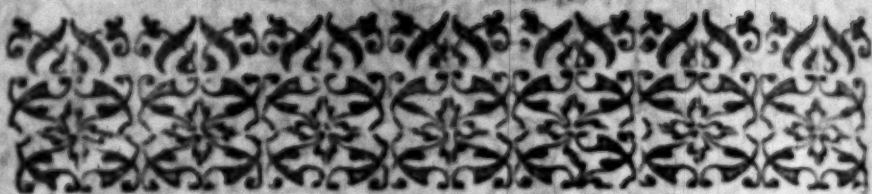
At Whitehall, on Easter day
last, 1614.

¶ By the Bishop of *Elie*, His Maiesties
Almoner.



¶ *Imprinted at London by Robert*
Barker, Printer to the Kings most
Excellent Maiestie.

1614.



PHILIP. II.

- 8 **H**e humbled Himselfe, made obedient, unto death, euen the death, of the Crosse.
- 9 For this cause, hath God also, highly exalted Him; and giuen Him a Name, aboue euery name.
- 10 That, at the Name of Iesus, euery knee should bow, of those in Heauen, and in Earth, and vnder the Earth.
- 11 And that, euery Tongue should confesse, that Iesus Christ is the Lord, to the glory of GOD the Father.

For

1122:90



E Or this cause, God hath exal-^{The summe.}
 ted him (saith the Text) Him,
 (that is *Christ.*) And, for this
 cause are wee now here, to
 celebrate this exalting. Of
 which His exalting, this is the first day: and
 the Act of this day, the first step of it: even,
 His rising againe from the dead. *Hæc est clari-*
ficatio Domini nostri Iesu Christi, quæ, ab Eius
resurrectione sumpsit exordium (saith S. Augu-
 stine vpon this place.) This now, is the glori-
 fying of our Lord *Iesus Christ*, which, tooke
 his beginning, at His glorious resurrection.

Thus, is the summe and substance of this
 Text, set downe by that learned Father.

By him also, is it likewise diuided to our ^{The diuision.}
 hands: Into, *Humilitas Claritatis meritum;*
 and, *Claritas humilitatis premium.* Humilitie,
 the merit of glory: (in the first verse of the 4.)
 And Glory the reward of humilitie (in the

1.

2.

other three.) Which two, here and euer,
are so fast linked together, as, there is no par-
ting them. I cannot, but touch, and I wil, but
1. touch the Merit (in the first verse :) It pro-
perly pertaines, to another day. And so,
come to *Opus diei*.

2. The matter of this dayes exultation, is
called here, *His exaltation*.

And is, of two sorts. By God, (in the 9.
verse,) And by vs, (in the two last.)

1. By God; And that, is double : *Of his Per-
son: Of his Name*. Two *Super's*, either, one ;
a. *Super-exaltauit Ipsum*. His Person, there is
one (in the forepart of the 9. verse.) And
b. *Nomen super omne nomen*, His Name; there is
the other (in the latter part of it.) And this
is Gods.

a. Then commeth ours. For, God exalting
it Himselfe; He will haue vs to doe the like.
And not to doe it inwardly, alone : but euen
outwardly to acknowledge it for such : And
sets downe precisely this acknowledgmet,
how He will haue it made by vs. Namely,
a. two wayes : By the *Knee*, by the *Tongue*.

b. The *Knee*, to bow to it, (verse 10.) The
Tongue,

Tongue, to confesse it, (verse 11.) And both these, to be general; *Euery Knee, euery Tongue.* And not in grosse, but deduced into three seuerall rankes : *All in Heauen, All in earth, All vnder the earth:* which comprehends all (indeed) and leaues none out. This acknowledgement, thus, but onely insinuated by the *Knee*, is by the *Tongue* more plainly expressed: And this it is, That *Iesus Christ is the Lord*, Lord of all those three. This, to be done, and so done, as it redound all, to the glory of *God the Father*.

But then last, take the vse with vs. That, since in Him, His *humiliauit se ipsum*, ends in *Super-exaltauit Deus*: His *humbling Himselfe*, in Gods *Exalting*; That, *the same mind be in* vs: And, the same end shall come to vs. As his end was, so ours shall be, in the glory of *God the Father*.

The Prayer, &c.

Propter



Verse 8. *Propter quod, For this cause.*

Propter.

WEe touch first vpon this word. It is the *Axis* and *Cardo*, the very point, whereupon the whole Text turneth.

1. First, *Propter*; A cause there is. So God *exalts* euer; for a cause. Here, on earth, other-while, there is an *Exaltauit*, without a *Propter quod*. Some, as *Sobna*, *Haman*, *Sanballat*, sometimes *exalted*; no man knowes, wherefore. With God, there goeth euer; with men, there should go, a *Propter quod*, before *Exaltauit*.

Esay 22. 15.
Est. 3. 1.
Nehem. 4. 1.

2. *For a cause*: for what? *for this cause*. And this now, casts vs backe to the former verse, where it is set downe, *Humiliauit*: There it is, for *His Humilitie*.

Propter quod.

Humiliauit.

Now, of all causes, not for that: if we goe by this world, which (as the prouerbe is) was made for the presumptuous. Not, for that vertue, of all others. A vertue, (before *Christ* thus graced it) so, out of request, as, the *Philosophers*

Isophers, (looke into their *Ethiques*) you shall not so much as finde the name of *humilitie*, in the list of all their vertues. Well, this cast vertue, of no reckoning: is here made the *Propter quod*, of *Christs exalting*. As, *Respexit humilitatem*, the ground, of His Mothers *Magnificat*. And He, that, by Him, brought light out of darkenesse, at the first: will by Him, bring glory out of *humilitie* at last, Or, this booke deceiueth vs. With God, it shall haue the place of a *Propter quod*; how poore account soeuer, we make of it here.

But, this *Quod*, is a Collective; there bee in it, more points then one. I will but point at them.

Humiliavit Ipse, He humbled. (*He:*) which many times is idle, but here, a circumstance of great waight. *He:* so great a Person, being in the forme of God, and without any disparagement at all, equall to God (as he tels vs a verse before) *He, humbled.* *Vbi, Maiestatem premisit; ut humilitatem illustraret.* That discourse of His High Maiestie, was but to set out, to giue a lustre to His *humilitie*. For, for one of meane estate, to be *humble*, is no great

Luke 1.48.

2. Cor. 4.6.

Ipse. 1.

Verse 6.

2. Sam. 6. 12.

2. Sam. 6. 12.

2. Sam. 6. 12.

Sc.

Exod. 10. 16.

Math. 27. 31.

3.

Obediens.

2. Sam. 15. 5.

praise: It were a fault, if he were not. But, in
al con nihil alium sapere: For a King (as David)
 to say, *I will yet be more humble*: For the King
 of Kings, for Him, to shew this great humili-
 tie; that is a *Propter quod* indeede. *Humili-*
avit Ipse. *et non alius ipsum*; that he was not

Then secondly; that *Humiliavit Ipse se*.

Ipse se, and not *alius ipsum*; that he was not

brought to it by any other, but of his owne

accord, *He humbled himselfe*. There is a dif-

ference betweene *humilis*, and *humiliatus*.

One may be humbled, and yet not humble.

Pharao was humbled, brought downe by

his ten plagues. *Simeon* of *Cyrene*, *angariatus*,

to bumble his necke vnder the Crosse. This

was, *alius ipso*. But *Ipse se*, is the true humili-

tie. For then, it is *laudabilis voluntate*, not mi-

serabili necessitate: of a willing minde; and

that is commendable: not of force and con-

straine; for that is miserable. For this cause

that *Hee humbled himselfe*. *Et* (not *al-*

And thirdly, *Humiliavit ipse se* (*Obediens*)

It was not *Abzaloms* *humilitie*, in shew and

complement, and his heart full of pride,

disobedience, yea rebellion. (And yet it is

a glory

a glory for *humilitie*, that euen proud men take a pride, to throwd themselves in her mantle: that pride weares *humilities* liuerie.) But, it is not *humble* courtesie, but *humble Obedience*, that is the *Propter quod*. Till it come to that, many beare themselves in tearmes and shew, low, *ad humum*; euen touch the ground. But come once thither, to *obedience*; then, giue lawes they must, but obey none; make others obedient, (and ye will) but not *factus obediens*, not made themselves so. *Christ* was *so made*. And for *this cause*.

And something strange it is, why *Humiliavit ipse se Obediens*, would not serue, and no more; but (*factus*), must be added. Somewhat there was, in that. An *Obedience* there is, that commeth from the *dictamen* of naturall reason: In some things wee so obey; we will doe it, because our reason so moueth vs. That is, *Obediens natus*. But, some other there bee, wherein there is no other reason, to leade vs to doe it, but onely this, that it is enioyned vs by a lawfull *Superior*, and therefore we doe it, and for no other cause. This

4.
Factus.

is *Obediens factus*; and that in true proper termes, is the right *obedience* indeed. All, looke to the former; and very few obey thus. But euen so obeyed Christ, & erat subditus illis. And for this cause then, that He was *factus Obediens*.

Luke 2.51.

5. And *Obediens factus*, (*vsque*) is a fifth. For the very size, the extent of our *obedience* is a matter considerable. For if we come to any, it is *Agrippa's*, in *modico*, in some pettie small matter. Or *Sauls*, in the refuse of the spoiles little worth. And, that *obedience* is little worth, that is so shrunke vp. The drawing out, the *vsque* of it, is all in all. How farre *obedient*? vntill what? *Vsque quò?* Which very Extent, or *vsque*, is many times as much worth as the *Obedience* it felte. This also will come into the *Propter quod*.

Acts 26.28.

1. Sam. 15.9.

Verse 7.

1. Sam. 15.41.

John 13.5.

Now, many *Vsque's* there bee, in this, of His. 1. *Vsque naturam hominis*; Thither. His very humanitie had beene *humilitie* enough. 2. *Vsque formam Serui*, is more: How? Euen to wash the feet of thy seruants, (saide *Abigail*) and tooke her selte to be very *humble* in so saying. Thither he came too.

What

What say yee to *vsque mortem*. (the sixth point) *mortem*? that will stagger the best of vs. Wee loue *Obedience* in a whole skinne: *vsque* any thing, rather then that. And to (say troth) no reason in the world, *obedience* should come to that. *Death is the wages of sinne*, of disobedience. *Factus obediens?* what, And *factus reus* too? Obedient, and yet put to death? Heauen and earth should ring of it, if the case were ours. Well, euen thither came his *obedience*: *Et, ne perderet obedientiam, perdidit vitam*. And rather then to lose his *obedience*, lost his life. This is indeed, a great *Propter quod*.

Enough now: For death is *ultima linea*, (wee say) Nay, there is yet an *Autem* more behind, to make it vp full seuen. For, One death is worse then another. And His, was *Mortem autem*, the worst death of all: the death of malefactours: and, of the worst sort of malefactors, *Mortem Crucis*.

Nay; if He must die, let him die, an honest, a faire death. Not so: nay *Morte turpissimâ*, (saide they of it, that put him to it,)

the foulest death of all other: *vsq; mortem, mortem autem crucis.*

Luke 2:7.

Died; and, so died. Euer the (So) the maner is more then the thing it selte, in all of Christ. To be borne, (So) to bee borne, *vsq; praesepe*, to the *Cratch*: To die, nay (So) to die, *vsque crucem*, to the *Crosse*. *Vsque naturam hominis; vsque formam Serui; vsque mortem malefici?* 1. So great a Person: 2. Thus to humble: 3. *Humble* His owne selfe: 4. To bee obedient: 5. To bee made obedient: 6. obedient with an *vsque*, so farre; 7. So farre, as to death: 8. And to a death, so opprobrious: These Extensiuues, and Intensiuues put together, will (I trust) make vp a perfect *Propter quod*. And this, for *humilitas claritatis meritum*, (in the first verse.)

Verse 9.

NOW, for *Claritas humilitatis premium*, (in the rest.) And, will ye obserue how they answere one another? For *humiliavit* there, Heere is *exaltauit*: For *Ipsē* there; *Deus*, God heere: For *Ipsē se*, *Deus ipsum*. He humbled himselfe; God exalted him. For
humiliavit

humiliauit vsq, there: here, is *exaltauit super*:
For, *factus obediens*; Here *factus Domi-*
nus. For *mortem crucis*, the death of the
Crosse there: Here, is the glory of God the
Father.

This *exalting*, we reduced to two. Of his
Person; Of his Name. Of his Person, in *super-*
exaltauit ipsum: Of his Name, (in the rest
of the verse.)

Super-exalta-
uit Ipsum.

To begin, with His personall *exaltation*.
Super-exaltauit, is a decompound. There is,
Ex, and *Super*, (both) in it. His *exalting* hath
an *Ex*, whence, or out of what. His *exalting*
hath a *super*, whither or whereunto.

Ex, from whence? from the two very last
wordes *Mortem Crucis*. His raising to life op-
posed to *Mortem*, the sorrowes of death.
The giuing of His Name; to *Crucis*, the
shame of the Crosse. This dayes (*Ex*) was
from death. His *humiliauit*, had beene *ad*
humum, to the ground. Nay further, into the
ground; Nay further yet, *in inferna* into the
very lowest parts of it. His *exaltauit* then,
was from thence, from death; and not the
gates of death, (then, he was not in:) nor the
iaues

Ex.

Ephes. 4. 9.

Psal. 9. 13.
49. 15.

iawes of death, (then he was not, quite down)
 Prou. 7. 37. but from *inferiora*, and *interiora*, the lower-
 most, and innermost roomes of death.
 Math. 28. 2. From vnder the Stone; Thence: From the
 Gene. 40. 15. Dungeon, with Ioseph; From the bottome of the
 Dan. 6. 23. Denne, with Daniel; From the Bellie of the
 Ionas 2. 10. Whale, with Ionas. (All three, Types of Him)
 There is His, *Ex.*

Super.

Now then, whither? From *death*, to life:
 From *shame*, to glory; From a *death* of
shame, to a life of glory. From the *forme* of
 a *seruant*; in *factus obediens*, to the dignitie
 of a Soueraigne, in *factus Dominus*.

But will ye marke againe? For, *Non sicut*
 Rom. 5. 15. *delictum, sic donum* (saith he, elsewhere.) So
 here, not as His *humbling*, so was his *exalting*:
 but more. That of His *humbling*, was dis-
 patched in one verse. This, of His *exalting*,
 hath no lesse then three. So the amends is
 large, three to one.

But, that is not it I meane: But this: *Super*
 is not thither onely, but aboue and be-
 yond it. From *death* to life. Nay, *Super*;
 more then so: Not *Lazarus* life, to die a-
 gaine, but life immortall: *ut vitam habeat,*
& abun-

et abundantius habeat: That, *abundantius*, is Ioh. 10. 10.
 immortalitie. From shame to glory: onely
 that? Nay, *Super*, to the glory of the Father,
 (that is) glory, that shall neuer fade, as all 1. Pet. 1. 4.
 here shall. So, downeward, it was but *vsq*,
 had his stint, so farre, and no farther: vp-
 ward now, it is, *Super*, no stint, but higher
 and higher still.

This day is the *feast of the first fruits*. On Leuit. 23. 10.
 it, He had no more, but the first fruits of His
exalting. He was *exalted*, but with *Jonas ex-* Ion. 2. 10.
altation onely, from the lower parts, to the
 vpper parts of the earth. But wee shall fol-
 low Him higher, to the *exaltation of Elias*, 2. Reg. 2. 11.
Super, aboue the clouds: Nay, *Super*, aboue
 the Starres, aboue the *Heauens*, and the *hea-*
*uens of the beauen*s: till we haue brought Him,
 from *de profundis*, to *in excelsis*; from the
 lowest parts of the earth, to the highest place
 in Heauen, euen to the *right hand of God*. And
 higher, we cannot goe.

Will yee obserue yet once more, a kinde
 of *Omen* or presage, of both these *exaltings*;
 and that, at the very time of *Elis humiliation*?
 For, euen that His *humiliation* was acted,
 C after

after the manner of an *exalting* (though in a meere mockerie.) For, to all their disgraces, they added this, of scorne. They lift Him vp, vpon His Crosse, for all the world, as the *Philistines* did *Samson*, set Him aloft, *betweene the two pillars*, to make sport at him. This was his *exaltation*. And they gaue Him a *Name* too, *Pilates* title ouer His head; And bowed their *Knees*; And cried, *Aue Rex* (a kinde of *Confession*.)

Judic. 16. 25.

Mar. 15. 26.

19.

18.

This, as they performed it, was *grande ludibrium*; but as God turned it, it was *grande mysterium*. For, to earnest, God turned both. A kinde of strife, there seemed to be: the lower they, the higher God; the more odious they sought to make Him; the more glorious, God: He *Exalted His Person*, in stead of the Crosse, to His owne high throne of *Maestie*. And in stead of *Pilates* title, gaue Him a Title of true honour, aboue all the Titles in the world.

And this, for *Super-exaltauit ipsum*: And so, I passe from the *exalting* of His person, (the amends for *Mortem*.) And come to the *exalting* of His *Name*, (the amends for *Crucis*)

Crucis) (in the latter part of the same verse.)

Hee gaue him a Name. For, without a *Name*, what is *exalting*? What is His *Natiuitie* without an *Epiphanie*? For, to those two, may these two here well bee compared. His *Resurrection*, is a very *Natiuitie*. (To it, doeth *S. Paul* apply the verse of the *Psalme* *Hodie genui te*, *Acts 13*. And this *Name-giving*, is as the *Epiphanie*; to make it apparant and knowne to the world. And indeed, why are things *exalted* or *lift vp*, but that they may bee in view, and notice taken of them? So that, they which be *exalted*, seeme not so to be, till their so being, be made publique, and, there goe a *Name* of it abroad in the world.

And sure, when men are so high, as higher they cannot bee, (as *Kings*) there is no other way to *exalt them*, left vs, but this; to spread abroad, to dilate their *names*. Which, euery noble generous spirit, had rather haue, then any dignitie, though neuer so high. For, being in their dignities, how farre will they venture; euen to iopard dignitie, life and all; and all, but to leaue a glo-

*Dedit Ei No-
men.*

Act. 13. 33.

Dedit ei

*Obsecro
Hob. 8.*

rious *Name* behind them? That, To *giue*
a Name, is euen to *exalt* His very *exaltation* it
 selfe; and to make him, that is at the highest,
 higher yet.

Super omne
 Nomen.

A Name he gaue him: what *Name*? not
 (*inter*) among the famous names on earth;
 but (*Super*) *omne nomen*, aboue them all.
 Here is, *Super* vpon *Super*: another *Super* to
 His *Name*, nolesse then His *Person*. That,
 aboue all *Persons*; and this, aboue all *names*
 whatsoeuer. And now, by this time, His
Exaltation is complete, and not one (*Super*)
 to be added more.

This *Name*, is named in the verse, and
 it is the *Name* of *Iesus*. Of the *giuing* first,
 And then of the *Super* of it.

Dedit ei.

Of the *giuing*, three doubts arise. 1. How
giuen Him, and others had it also? 2. How
giuen Him now, and Hee had it before, euen
 in the wombe of his Mother? 3. How
giuen Him of grace, and yet Hee deserued
 it? *Propter quod*.

Dedit ei.

1.
 Others had it.
 Heb. 4. 8.

How is this *Name* said to bee *giuen* Him,
 (as some speciall dignitie) and others had it
 beside, and before Him? *Iesus* the Worthie,
 the

the sonne of *Nun. Iesus* the high Priest, the sonne of *Iosedek*, (to say nothing of *Iesus* the sonne of *Sirach*.) They had it (it is true) but not *giuen* them by God, as Hee, by the mouth of the Angel, Gods deputie. But they, by men, had men to their Godfathers. As, now, we haue a Sect or Societie of *Iesus*: but they *gaue* themselves the *Name*: God neuer *gaue* it them. Hee *gaue* it heere, for *humiliauit*, a vertue they little regard: For hee that doeth but smell of it, is, *eo ipso*, not meet to be of that Companie. Other maner spirits, they.

I haue before this, told you, of foure maine differences, betweene this *Iesus*, and all others. This one now, shall serue for all. All those *Iesu's*, and euery one of them, had need of, and were glad, to *lay hold of the skirts* of this *Iesus*, to be saued by Him. (otherwise they had beene falsely so called) lost men, all. And so, will bee willing, to resigne this *Name* to Him; that He, may (at least) beare it, with a maine difference, from them all.

But what tell yee vs, of it now, after the

C 3

Resur.

Agg. 1. 1.

Matth. 1. 21.

Serm. at
Christm.
1610.

Zach. 8. 23.

Dedit ei.

2.
He had it be-
fore.

Resurrection? doe not wee know, it was gi-
 uen Him, being yet in the wombe? It was
 so, but by a kind of anticipation. For, it
 neuer had the perfect verifving, the full
 Christendome (as they say) till this day.
 Not yet full three dayes since, they vp-
 braided Him with it, *Iesus, a Sauour, A*
 Match. 27. 42. *wise Sauour, and cannot saue Himselfe!*
 For, Hee seemed to perish then, to lose His
 life, in their sight: but, now, this day *taking*
 Ioh. 10. 18. *it againe*, Hee shewed, Hee did but *lay it*
downe, Hee lost it not: Hee was now *Iesus*
 indeed, able to saue himselfe: and able to
 Hebr. 5. 9. *saue all those, that trust Him with their salua-*
tion. So; it was neuer in kinde till now;
 but now, it was.

Dedit ei.
 3.
 He did merit
 it.
 But, if Hee *gaue* it Him, and *gaue*
 it Him, of grace: where is the merit then,
 the *Propter quod* wee spake of, what is be-
 come of that? Safe enough, for all this.
 That, which is otherwise due, it may bee so
 cheerefully parted with, as if it were a
 franke and free gift indeed. The Apostle,
 elsewhere, hath taught vs to ioyne *debita*
 1. Cor. 7. 3. and *beneuolentia*, in one: They will stand to-
 gether well enough. In

In many things, wee suffer slander by the Church of Rome: In this among many; as if wee pinched at *Christs* merit, and were loth, hee should bee allowed Himselfe to merite ought, because of this *meritum*, that soundeth all vpon grace. Wherein, it is well known, take the most that can bee made of it, and we say no other thing, then doe their owne Schoolemen. It is not *gratia adoptionis*, this; the grace of adoption, (as in vs) that is, heere spoken of: It is *gratia vnionis*, the grace of vnion, And that grace *Christ* had. For, seeing, in the humanitie of *Christ*, there was not, there could not bee, any possibilitie of merit, to deserue the vni-ting it selfe, or the being assumed into the Godhead: To be so assumed, and so vnited, was that grace, we terme, the grace of vnion. Other grace, we know none in *Christ*. But being once so vnited, there was in Him, to deserue, and deserue againe, and that, amply: *Propter quod*, might then bee truely said of of Him, euery way.

This, for the giuing. But now, how is this *Name*, said to be *aboue all names*? what, aboue
Super omne.
Aboue all
names.
the

the *Name of God*? Wee may say, with the
 1. Cor. 15. 27. Apostle, when hee saith, *God did giue it Him*,
 it is manifest, *hee is excepted, that did giue it*
Him. But wee need not so say. For, this
 is one of Gods owne *Nāmes*. *I am* (saith
 Esa. 43. 11. *He*) *and beside me, there is no Sauour*.

How is it then giuen Him? *Accepit vt homo,*
quod habebat vt Deus. What, as God, Hee
 had; as Man, He receiued. With His nature,
 His *Name*; and the chiefe of all His *Nāmes*,
 the *Name of a Sauour*. For *aboue all*, it is: *A-*
boue all, to Him; *Aboue all*, to vs.

Aboue all to
 Him.

To Him: for though many Titles of the
 Deitie, sound, and seeme, to be more glori-
 ous: Yet, He esteemes them all, not like
 this: Why? For no other reason, but that,
 they had not, *nos homines*, and *nostram Sa-*
lutem, in them. No *Name* He sets by, like
 that, wherein, with His *glory*, is ioyned, our
 safetie. And this, of all He made choyse of,
 (as, to Him, *aboue all*) that wee might ac-
 cordingly esteeme of Him, that esteemes
 it *aboue all*, onely, for our sakes.

Aboue all to
 Vs.
 Acts. 4. 12.

But howsoeuer, to Him: To vs sure, *a-*
boue all. For no *Name*, doe we hold by, No
 name

name vnder beauen, giuen vs, whereby wee
 may be saued, but it. To vs, more worth it
 is, then all, yea, (I may say,) then the very
 name of God. For, *God in Him reconcileth* 2. Cor. 5. 19.
the world; without Him, is enemie to it, and
 to vs: So, with this *Name*, there is comfort
 in the *Name* of God: without it, none at
 all. The *Name* (sure) which we haue vse
 of *about all*. For it is the *Name*, which, in
 the depth of all our distresse, by sinne or by
 miserie, we euen adiure Him by, *Ut rem no-*
minis impleat, that he make good His owne
Name, shew, He beares it not for nought,
 and so, saue vs: That, He would neuer so
 remember our wretched finnes, as that
 thereby to forget His owne blessed *Name*:
 That *Name* specially, which He of all other
 most esteemeth: and so, of all other will
 least forget. To Him then, and to vs, both;
 it is *Nomen super omne nomen*. And, so let it
 be; euen *Suprema lex*, *Salus*: and *supre-*
mun nomen, *Iesus*. To saue, the highest
 Lawe: And the *Name* of a *Sauour*, the
 Highest *Name*. Let it so be, let it euer stand
 Highest, and let no name whatsoever,
 D get

get *aboue* it. And so, I come to the tenth verse.

Verse 10.

That at the Name of Iesus, &c.

At the Name
of Iesus.

TO giue Him such a *Name*, is one gift: To giue Him, that for such a one, it should be reputed and taken, is another: For, giuen it may be, on His part; and not acknowledged on ours. So that, this is a new degree.

That God, though He haue so *exalted* it, yet reckons it not *exalted*, vnlesse we doe our parts also, vnlesse our *exaltation* come to. At which words, comes in our duetie: The part, that concernes vs. Thus to esteeme it *Super omne nomen*, *aboue all*: And in signe we so doe, to declare as much. And therein, He leaues vs not to our selues, but prescribes the very manner of our declaration, how He will haue it: Namely, these two wayes. *The Knee to bow to it; the tongue to confesse it.*

Knee and
Tongue.

Now, these are outward acts, both. So then: first we are to set downe this, for a ground; that *the exalting* of the soule within,
is

is not enough. More is required by Him : more to be performed by vs. Hee will not haue the inward parts onely , and it skilles not for the outward members , though wee fauour our *Knees* , and locke vp our lippes. No: Mentall deuotion will not serue: He will haue , both corporall and vocall , to expresse it by.

Our body is to affoord her part , to His *glory* : And the parts of our body : And namely, these two, the *Knee*, and the *Tongue*. Not onely the vpper parts, the *Tongue* in our head : but euen the nether also, the *Knee* in our legge. The words be plaine, I see not how we can auoyd them.

For the *Knee*, two things. 1. He would haue it *bow*. 2. He would haue it *bow* to His *Name*. *Bow*, first: For, what better way, or more proper , then by our *humilitie* to *exalt* Him, who for His *humilitie* was *exalted*? Or what way more fit , to expresse our *humilitie* by , then by this signe of humblenesse? For, a speciall way it is of *exalting*, or making a thing high , by falling downe, and making our selues low before it. Then secondly, 2. That

1.
Knee bow.

2.

1.

2.

D 2

1. Reg. 19. 18.
Psal. 95. 6.

† FLEXIS
GENIVS
ORANTES.

Reges.
David. Psal. 95. 6
Salomon. 1. King.
8. 54.
Ezekiel. 3. Chro.
29. 30.

Propheta.
Daniel. Dan. 6. 10
Ezra. Efr. 9. 5.
Mica. Mic. 6. 6.

Christus
ipse.
Luc 12. 41.

Apostoli.
Petrus. Act. 9. 4.
Paulus. Eph. 3. 14
Iacobus. Hec. 5.
lib. apud. Hieron.
Stephanus. Act. 7.
60.

Ecclesia.
id est.
Ipsa Pentecostis.
Act. 20. 36.

21. 5.
* Ense. h. 1. 3. c. 5.
Tertul. cont. Marei.
1. 3. c. 13.

Decoron. mil.
Athanas. in vita
Anton.

Basil. apud Occum.
Naz. ar. 2. de filio
Hieron. 1. 2. in c. 2.
ad Eph.

Aug. de civ. pro.
mort. gend. c. 5.
Throph. Alex.

Pasch. 2.
Casar. April. hom.
30.

That God careth for our *knees*: wil be serued with them. Negatiuely; He will not haue them *bow to Baal*. Positiuely, Hee wil haue them *bow to Himselfe*. Wil ye beleue Him, if He bind it with an oath? *I haue sworne* (saith he) *by my selfe, that every Knee shall bow to me. Esa. 45. 23.* And wil ye make God forsworne? And it cannot be said, this is Old Testament: For euen in the New, *Rom. 14. 11.* These very words are applied to *Christ*, as meant to be fulfilled in, and to Him.

But, this here in the Text, is more strong: that, It is assigned Him, (this honour) as a part of His reward, for *Mortem Crucis*. And shall we rob Him, or take from Him the reward of His Passion?

We begin our *Liturgie* euery day, with the *Psalmes* (And we had it from the Primitive Church, they did beginne theirs with the same.) Wherein wee inuite our selues to it: *Come, Let vs worship, and fall down, and kneele before the Lord our maker.* Shall we euer say it, and neuer doe it? Is not this to mocke God?

* They in the Scripture, They in the Primitive Church did so, did *bow*. And verily,

rily, He wil not haue vs worship Him like *Elephants*, as if we had no ioints in our *Knees*; He wil haue more honor of men, then of the pillars in the Church. He wil haue vs *bow the knees*. And let vs *bow* them in Gods Name.

To *bow the Knee*, And to His *Name*, to *bow it*, For, This is another prerogatiue. He is *exalted*, to whose *Person*, *Knees do bow*: but He, to whose *Name* onely, much more. But the case, is here otherwise. For His *Per-* Acts. 1. 9.
son is taken vp out of our sight : all wee *can* Psa. 16. 2.
doe, will not reach vnto it. But, His *Name*, He hath left behinde to vs, that wee may shew by our reuerence and respect to it, how much we esteeme Him, how true the Psalme shall bee, *Holy and reuerend is His Name*. Psal. 111. 9.

But if we haue much adoe, to get it *bow* at all: much more shall we haue to get it done to His *Name*. 1. There be, that do it not. 1.

What speake I of not doing it? There bee, that, not onely forbear to doe it themselves, but put themselves, to an euill occupation, to finde faults where none is, and cast scruples into mens minds, by no meanes to doe it. 2.

D 3

Not

3. Not to doe it at His *Name*? Nay at the holy Mysteries themselues, not to doe it: Where, His *Name* is (I am sure,) and more then His *Name*, euen the body and blood of our *Lord Iesus Christ*: And those, not without His soule: Nor that, without His Deitie: Nor all these, without inestimable high benefits of grace, attending on them. And yet they, that would be glad and faine, a pardon for this life, or some other Patent, with all *humilitie* to receiue vpon their *knees*: This, so great, so high, so heauenly a gift, they straine, and make dangerous, to bow *their knees* to receiue it: as if it were scarce worth so much. But, it hath euer bene the maner in *Christs Church*, whether we *offer to Him, or receiue ought offered from Him, in this wise to doe it.

Caes. Arelat.
hom 30.

*Matth. 2. 11.
Chrysost. hom. ad
pop. Antioch 61.
Ambros. in Ps.
98 lib. 3. c. 13.
de Spir. Sto.
Augustin. in Ps.
22. Ps. 48. &
Ep. 120. c. 27.

Ambros. Hexa.
1. 6. c. 9.
Hieron. in Esa. 45.
Cyril in Esa. 1.
40 3.
Theodoret in
Phil. 2.

But to keepe vs to the *Name*: This is sure, The words themselues are so plaine, as they are able to conuince any mans conscience: And there is no writer (not of the Ancient) on this place, that I can find, (saue he that turned all into Allegories) but literally vnderstands it, and likes well enough, we should

should actually performe it.

Yet will yee see, what subtilties are taken vp, to shift this duetie?

All *Knees* are called for, and all haue not *Knees*. Heere are three rankes reckoned: and two of them haue none. What is that to vs? wee haue: To vs, it is properly spoken, and wee to looke to it. And if this were ought, that the spirits in Heauen and Hell haue no bodies, and so no *Knees*: Why, they haue no *tongues* neither properly, and then by the same rule, take away *confessing* too, and so doe neither.

But the Apostle, that in another place, gives the Angels *tongues*, (*with the tongues* 1. Cor. 13. 1. *of men and Angels*) might aswel in this place, giue them *Knees*: they haue one, as much as the other. And in both places, *humanum dicit*, hee speakes to vs, *after the maner of* Rom. 6. 19. *men*: that we by our owne language, might conceiue, what they doe. For, sure it is, the spirits of both kinds, as they doe yeeld reuerence, so they haue their wayes, and meanes, to expresse it, by somewhat *analogon* to the *Knee*. They doe it their way: wee
to

answerable.

to doe it ours. And this is ours : let vs looke to our owne then, and not busie our braines about theirs. But for vs, and for our sakes, they are diuers times expressed in the *Reuelation*, euen doing thus, falling downe before Him.

Reuel. 4. 10.
5. 8. 14.
7. 11.

2.
The Name
of Iesus.

Secondly, why to this *Name*, more then to the *Name* of *Christ*? There want not reasons why.

1. *Christ*, is not, cannot be, the *name* of God, God cannot bee anointed. But *Iesus* is the *Name* of God, and the chiefe *Name* of God (as we haue heard.)

Esa. 43. 11.

2. The name *Christ*, is communicated, by Him to others, namely, to Princes: So is not *Iesus*: that is proper. *Ego sum, & prater me non est alius*. And euer, that which is proper, is aboue that which is holden in common.

3. *Christ* is anointed, to what end? to be our Sauour. That is the end, then. And euer, the end is aboue the meanes, euer the name of health, aboue the name of any medicine.

4. But, when wee finde expressely in the verse, *this Name is exalted aboue all names*,
and

and this act, limited to it, in direct wordes;
and so, this *name* aboue them, in this very
peculiar: Why seeke we any further?

Thirdly. What? to the two syllables, or
to the sound of them? What needes this? .3.
Who speakes of sound or syllables? The
Text saith, doe it to the *Name*. The *Name*
is not the sound, but the sense. The cauti-
on is easie then, doe it to the sense, haue
minde on Him, that is named, and doe *His*
Name the honour, and spare not.

Fourthly. But it cannot be denied, but .4.
there hath superstition beene vsed in it.
Suppose there hath. And almost, in what
not? In hearing of Sermons now, is there
not superstition in a great many? What
shall we doe then? Lay them downe? aban-
don hearing, as we doe *Kneeling*? I trowe,
not; but remooue the superstition, and re-
taine them still. Doe but euen so here, and
all is at an end.

Indeed, if it were a taken-vp worship, or
some humane iniunction; it might perhaps,
be drawen within the case of the *brazen Ser-* 2. Reg. 18. 4.
pent. But, being thus directly set downe by

E

God

God himfelfe; in vs, there may bee fuperftition; in it, there can be none. And, if it bee in vs, wee are to mend our felues; but not to ftirre the act, which is of Gods owne prefcribing. It was neuer heard in Diuinitie, that euer fuperftition could abolifh a duetie of the Text.

That, we fet our felues to driue away fuperftition, it is well: But it will be well too, that we fo driue it away, as we driue not, all reuerent regard and decencie away with it alfo. And are we not well toward it? Wee haue driuen it from our head: for, wee keepe on, of all hands, And from our *Knees*; for, *Kneele* we may not: we vfe not, (I am fure.) Sure, heed would be taken, that by taking heed, wee prooue not fuperftitious: wee flippe not into the other extreame, before wee be aware: Which, of the two extreames, Religion worfe endureth; as more oppofite vnto it. For, beleeue this, as it may bee fuperftitiously vfed; fo it may irreligiously be neglected alfo.

Looke to the Text then, and let no man perfwade you, but that God requireth a reuerent

uerent cariage, euen of the body it selfe:
And namely, this seruice of the *Knee*; And
that, to His Sonnes *Name*. Ye shall not dis-
please Him by it, feare not: Feare this ra-
ther, for the *Knee*, if it will not *bow*; that
it shall be stricken with somewhat, that it
shall not be able to *bow*. And for the *Name*,
that they, that will doe no honour to it;
when time of neede comes, shall receiue no
comfort by it. And so I leaue this point.

For, the *Knee* is not all: Hee further re-
quires somewhat, from the *Tongue*. And rea-
son: That member, of all other, the *Psalmist*
calls our *glory*: a peculiar wee haue, more
then the beasts: They, will be taught to
bow, and bend their ioynts: Wee haue
Tongues besides, to do something more, then
they. And indeed, the *Knee* is but a dumbe
acknowledgement, doeth but signifie *im-*
plicitè: but, a vocall *confession*, that doeth vt-
ter our minde plainely. And so, is looked
for, at our hands.

The tongue.

Psal. 30. 12.
57. 8.

This hee calls, *Equilibrium*. Three things are
in it. First, *wee*: speake wee must, say some-
what. And secondly, *wee*: doe it together, not,
E 2 some

To confesse.

some speake, and some sit mute. And thirdly, we speake out, not whispering, or betwene the teeth; but clearly and audibly. And this is Equilibrium. And it was the praise of the *Primitive Church*, this, that ioyntly they did it, and alowd: that their *Amen*, (as *S. Hierome* saith) was like a clap of thunder; And their *Alleluia*, as the roaring of the Sea: And no praise it is to vs; who, as our ioynts are stiffe, to bow; so our voyces, are hoarse to confesse. We can neither see the former; nor scarce heare the latter; as if, (there beeing but two duties in the Text) we meant to suppress them both.

Knee first,
and then
Tongue.

The *Knee*, and the *Tongue*: Why the *Knee* first? why begins he there? They be marshalled right. For, hauing, by our *Knee bowed*, put our selves in minde of due regard of Him in feare and reuerence; wee are then the fitter to speake of Him, and to Him, with that respect is meet: And, not bee so homely with Him, as in their gesture and speech both, some are: as if they were haile fellow, euen familiar with God. And all (forsooth) as they call it, to cast out the
spirit

spirit of bondage. From a heart possessed with the humble feare of God, from such a heart, *Confession* is euer most kindly: Faith being, as the heart; and feare being as the lungs; (so the Fathers compare them :) It will get an heate, and an ouer-heate, (our faith;) if by feare, as coole ayre, it be not tempered: But, faith and feare together, make the blessed mixture.

The *Tongue*, and *euery Tongue*; as the *Knee*, and *euery Knee*, they to bow all, and these all to *confesse*. But for all that, not all alike. They, in *heauen* cast downe their *crownes*, and fall downe themselves of their owne accord: And *confesse* Him, singing, as at His birth, and in the *Reuelation* diuers times. They, *under the earth* doe it too, but not *vlrd*, are throwen downe, and euen made his *footstoole*. So; downe they goe, though fore against their wills: And *confesse* Him too, though *roaring*, and as it were vpon the racke. They, on *Earth*, (as in the midst,) partake of both. The better sort, with the *Angels*, get them to their *Knees*, gladly; and cheerefully *confesse* Him:

Euery Knee.

Euery
Tongue.1.
Reuel. 4. 10.

Luc. 2. 14.

Reuel. 15. 3.

4. 8.

5. 9.

2.
Psal. 110. 1.

Mark. 9. 26.

3.

Iohn 18.6.

Reuel. 16. 10.

The rest, (as Infidels, and some Christians little better,) are forced to fall backward, and made, in the end to crie, *Vicisti Galilee*; though they gnaw their Tongues when they haue done.

So, we see our lot: One way, or other, we shall come to it, all: if not now, *in die illo*: Which is the reason, that *Rom. 14. 11.* the Apostle applieth this place in *Esay*, to Christs sitting in Iudgment, at the latter day. *Exalted*, He shalbe, with our good wills; or whether we wil or no. Either fall on our Knees now; or bee cast flat on our faces then: Either *confesse* Him *Cantando*, with Saints and Angels, or *olulando*, with deuils and damned spirits. For the Father will bee glorified in the Sonne, by the glorious *Confession*, of them that yeeld; or the glorious confusion, of them that stand out.

Singing
Howling.

Euery
Tongue.

Psal: 50. .

The *Tongue*, and *euery Tongue*: that is, euery Speech, Dialect, Idiome Language, in the world stand charged with this *Confession*. *Omnis spiritus*, euery spirit to giue breath; and *Omnis Lingua*, euery Tongue, to be as a Trumpet, to sound it forth. And, where

where are they then, that denie any *Tongue* the facultie heere graunted; Or barre any of them the duetie heere enioyned? That locke vp the publique *Confession* (the chiefe of all other) in some one *Tongue* or two, and send forth their *Supersedeas* to all the rest. No, His Title here, hath more *Tongues* then *Pilat's* on the Crosse: That, had but three; this, hath euery *Tongue*, what, where, whose soeuer, none except. A *Preludium* whereof, was in the *Tongues* sent from Heauen, whereby, euery Nation vnder Heauen, heard, each in their owne *Tongue* spoken, *Magnalia Dei*, the glad tidings of the Gospel. Acts 2.6.

But, though thus many *Tongues*, yet one *Confession*. Euen this: that *Iesus Christ is the Lord*. And, a blessed *Confession* it is (this) that *Iesus* (that is) a *Sauour*; that He, that such a one, is the *Lord*: that not a fleecer, or a flaiier, but a *Sauour*, hath the place; 2. That *Christ*, (that is) one which saueh, and cureth *unctione*, *non punctione*, with anointing, not with searing or pricking, that wee acknowledge Him, to be the *Lord*. *Lord*: before

Confesse that
Iesus Christ is
the Lord.

fore, by that He is *Sonne*: And now Lord againe, by vertue of His *Propter quod*.

Lord, whereof? Nay, not qualified, of such, or such a Place, Baronie, Countie, Segniorie, but Lord in abstracto. But, if we will qualifie Him, wee may. Lord of these three rankes of *Confessors* (here in the Verse) and of those three places and Regions, that contain them: 1. Lord of *Heauen*, He gaue the *Keyes of it*: 2. Lord of *Earth*: Hee hath the *Key of David*, (and, if of His, of euery Kingdome else:) 3. Lord of *Hell*, for, lo, the *Keyes of Hell and of Death*, *Apoc. i. 18*. Of *Death*, to vnlocke the graues: Of *Hell*, to locke vp the old *Dragon*, and his crew, into the bottomlesse pit. A great Lord: For, whither shall one goe, to get out of His dominion?

Well, if it be, but to confesse this, that is no great matter; we wil not sticke with Him; who cannot say, *Iesus Christ is the Lord*? That can no man: (saith the Apostle) (say it, as it should be said,) but by the holy Ghost. For, confessing Him Lord, we confesse more things by Him, then one. For, two things goe to it. 1. *S. Peter* giues vs one; 2. *S. Paul*, the other.

Domine

Matt. 16. 19.

Reuel. 3. 7.

Reuel. 10. 3.

1. Cor. 12. 3.

1. *Domine salua, pereo*, saith S. Peter. *Saue Lord*, Matth. 14. 30.

I sinke: A Lord to saue. 2. *Domine quid me vis* Acts. 9. 6.

facere? saith S. Paul. *Lord what seruice wouldest thou I should doe*? A Lord to serue.

01 Saint Peters, we like well; to succour and saue vs when wee are in any danger: He shall heare of vs, then. But Saint Pauls *quid me vis facere*? when it comes to that, then our *confession* fumbles, and stickes in our teeth. Nay then, *Quis est Dominus noster*? Psal. 12. 4. we haue no Lord (we) then. So, wee play fast and loose, with our *confession*; fast, at succour: loose, at seruice; in, at one; out, at the other?

But what speake I of doing His wil? when, if Hee doe not ours, in each respect; if, wee haue not this or that when wee would: wee fall from *confessing*, and fall to murmuring. And it fareth with vs, not as if He were Lord, and we to doe His will: but as if, wee (indeede) were the Lords, and He to doe ours: As if, there were nothing betweene vs and Him; but He, to doe our turnes, and then *Tu autem Domine*, His Lordship were expired and at an end.

F

Vpon

Vpon the point, thus it is: wee confesse it, the wrong way; the *Lord to bee Iesus*: but not, *Iesus to be the Lord*. O *Lord be Iesus*: but not, O *Iesus be Lord*. O *Lord be Iesus to saue vs*: but not, O *Iesus be Lord*, to command vs. So that, all our *humiliauit* still, is without *factus obediens*.

Ye see then, it is worth the while, to confesse this, as it should bee *confessed*. In this wise, none can doe it, but *by the Holy Ghost*. Otherwise, for an *Ore tenuis* onely, our owne *ghost* will serue well enough. But that, is not it. *Quid me vis facere?* is it, that makes the *Lord*. He tels vs of Himselfe, and with a kind of admiration, that any should thinke otherwise. *How call ye me Lord* (saith He) *and doe not as I will you?* As much to say, as, It is to no purpose, though you say *Domine, Domine*, double it, and treble it too, it will goe for no *confession*: if, a *factis negant* come in the necke of it: if, Saint Pauls *Quid me vis facere?* be left out.

Luke 6.46.

Math. 7.21.

Tit. 1.16.

Confesse to
the glory of
God the Fa-
ther.

And this, is yet more plaine, by the last words of all, Namely, that this *confession* is so to be made, as it redound to the glory of God

God the Father. Whose great glory, it is, that His sonne is *Lord* of such seruants : That men shall say, See what seruants He hath ! how full of reuerence to His *Name*, how free, how forward to doe His wil. Herein is His *Name* much magnified. As on the other side, it must needs bee euill spoken of, and Rom. 2. 14. that among the very heathen, when, not a Knee, got to bow, when this syllable (*Lord*) comes out of our mouth, but no, *Quid me vis facere?* to follow it. When they see, how vnseruicelike, our seruice is ; how rude, our behauiour toward Him, and His *Name*, whom, we terme *Lord* indeed ; but vse Him, nothing so : But, come hither into His presence, and carie our selues here, for all the world, as the fellow did before *Augustus*, of whom, *Mecenas* well said : *Hic homo erubescit timere Casarem.* And, so we, as if we were ashamed, to seeme to beare any reuerence, at all, to Him, or His *Name*. It would not be thus. I am priuie, there is no one thing, doth more alien those, that of a simple minde refuse the Church, then this ; that they see so vnseemely behauiour, so

1. Cor. 14. 25.

IESVS is
the Lord to
the glory of
God the Fa-
ther.

small reuerence shewed this way. But sure,
the Apostle tels vs, our cariage there, should
be such, so decent, as if a stranger, or vnbe-
leeuer should come into our assemblies, the
very reuerence He there seeth, should make
him fall downe, and say, *Verily God is among
vs*; to see vs, so respectiue ly beare our selues,
in the manner of our worship.

This *Confession* that *Iesus is the Lord*, is to
be, *to the glory of God the Father*: So we take it
one way. Or, this *Confession* is to be, *that Ie-
sus is the Lord to the glory of God the Father*: so
another way. And both wel. To *confesse*: that
He is the Lord, that all His Lordship is, not
to His owne glory; but to *His Fathers*. Thinke
not then, that *Gloria filio*, shall abate ought
of *Gloria Patri*. The Sonne is Lord, *to the glo-
ry of His Father*, and not otherwise. Let that
feare then bee farre from vs, that in *exalting*
the Sonne, we shall in the least minute eclipse
the *glory of his Father*. Here is no feare of
emulation, that it will proue the case, of *Iupi-
ter* and *Saturne*. No, So blessed is the ac-
cord of this *Father*, and this *Sonne*, as the *Fa-
ther* thinketh it some blemish to *His glory*, if
so

so profound *humilitie*, so complete *obedience*,
 He had not seene highly rewarded, with *Super*
 vpon *Super*. And the sonne, will admit
 of no *glory*, that shall impaire His *Fathers* in
 the least degree: For loe, *Hee is Lord to the*
glory of God his Father. This is the end of
 His (of *Christs* ;) And the same may be the
 end of all *Exaltations*; that a *Sauour* euer
 may be *Lord*, hold that place: And hold it,
 and be *Lord*, not to His owne, but to the *Glo-*
rie of God, euen *God the Father*.

THe end of all: And, we must needs know and take that, with vs; for which, all this here is brought: And it is a Lesson; euen, His *Discite a me*; and it is a Paterne; euen, His *Exemplum dedi vobis*, to commend vnto vs, the vertue of the Text; the *Propter quod* of the Feast; euen *Humilitie*: *Hoc erit signum*, it is His signe at *Christmas*: As His signe then, so His *Propter quod* now, at *Easter*. So, the vertue of both Feasts: I will offer you but 3. short points touching it.

It is no humble man is set before vs here, it is the Sonne of God, and Himselfe God:
Et quomodo non humiliatur homo, coram humili

The Con-
 clusion.

Matth. 11.29.

Iohn 13.15.

Luke 2.12.

I.

Humiliauit.

Christs Per-
 son.

Deo? How is not the Sonne of man *humble*, and the Sonne of God is? Euen for Him, to loue it; for His very *Person*.

2.
Worke.

And, in this vertue, He is not barely set out to vs, but in it, and by it, bringing to passe the worke of our Redemption: Which, cannot but extraordinarily commend this vertue to vs; in that it hath pleased God, to doe more for vs, in this *His Humilitie*, then euer he did in all His Maiestie: euen, to saue and redeeme vs by it. To loue it, then; *if not for Him, yet for the workes sake*.

John 10. 38.
14. 11.

3.
Reward.

But specially, (which is the third) for the *Propter quod*, in the Text: if not for the worke, yet for the Rewards sake. That, as *Christ*, was no looser by it, no more shall we: For, all this *Glory* here, the way to it, is, by the first Verse. *Humiliauit*, is the beginning; and the end of it is *Exalting*. That, the mother; this, the daughter: all riseth from *Humiliauit ipse se*. *Humiliamini ergo*, saith S. *James*. *Humiliamini ergo*, saith Saint Peter; and after it there followeth still, & *exaltabit vos Deus*, a promise of a like glorious end. And what saith the Apostle here? This
minde

James 4. 10.

1. Pet. 5. 6.

minde (saith he) *was in Christ*; and it was *verse 1.*
 a wise mind: That, we count it a wise mind,
 and worth the carying, and carie it; and it
 shall carie vs, to the same iourneys end, it
 brought Him: *euen to the glory of God the*
Father. This for *Humilitie.*

And what? Shall we not giue some light
 trial, of our *Obedience* also, to auerre our *Con-*
fession, that, *He is our Lord*? It would be, by,
Domine, quid nos vis facere? (that is the true
 triall.) Say then, *Domine, quid nos vis facere?*
 And, he wil answer vs; *Hoc facite in mei me-*
moriā. Wil ye know, what I would haue you
 doe? *Doe this, in remembrance of me*: In signe
 that I am *Lord*, doe but this: Here is a case
 of instance, and that now; euen at this very
 present, a prooffe to be made. By this, we shal
 see, whether He bee *Lord* or no. For, if not
 this; but, slip the collar here, and shrinke a-
 way: *Si rem grandem dixisset*, in a farre grea- *2.Reg.5.13.*
 ter matter, how would we stand with Him,
 then? Wee were wrong before, here is the
sound and syllables, (wee spake of,) here it is.
 For, all is but *sound and syllables*, if, not this.

But of vs, *I hope for better things*, that by *Heb. 6.9.*
our

Obedient
 Domino.

our humble carriage, and Obedience (at least, in this) we will set our selues, some way to *Exalt Him*, in this *His* day of *Exaltation*: Which, as it will tend to His glory; so will Hee turne it to matter of our glory: and that, in His Kingdome of glory: or (to keepe the word of the Text) *in the glory of God the Father*. That so, wee may end, as the Text ends. A better, or more blessed end there cannot be. And, to this blessed end, Hee bring vs, that by His *Humilitie* and *Obedience* hath not onely purchased it for vs: but set the way open, and gone it before vs, **I E S V S**

C H R I S T the Righteous, &c.

